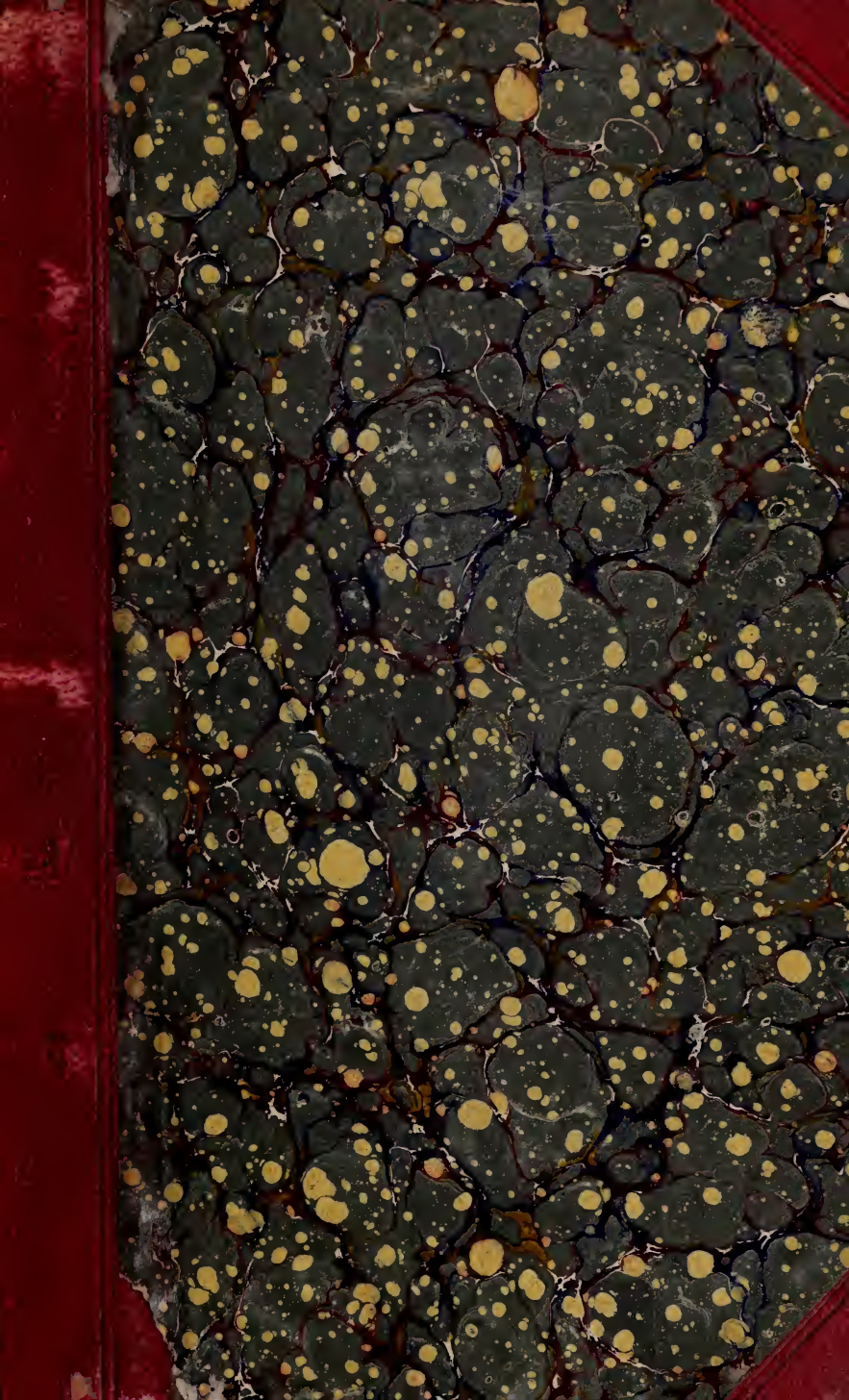

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Woman's Work for Woman.

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India.

THE WORK AT RAWAL PINDI.

Extracts from a Paper read at a Meeting of the Missionary Society of the Fifth Church, Chicago, Ill.

The Lodiana mission, in which we find the station of Rawal Pindi, is comprised in a belt of territory five hundred miles long and fifty or sixty miles wide. This belt is in the Punjab, and runs, from the northwest to the southeast, close to the Himalaya Mountains, sometimes running into the mountains. The climate is more healthful than in southern India. There are three seasons—the hot season, beginning in April, the wet, beginning in July, and the cold, beginning in November and lasting until March, during which the weather is cold, there being a cool wind most of the time, making warm clothing a necessity, and, as Mrs. Thackwell says, even furs are desirable. The people of the Punjab and the Northwestern Provinces number twenty million, being a race taller and of finer physique than the Hindoos of southern India. It is said that in no country in the world, except China and Japan, are the people so closely crowded together as in this portion of India, especially in the valley between the Ganges and the Jumna, there being over five hundred to the square mile. If all the inhabitants of the United States were crowded into the states of New York

and Pennsylvania, we could get some idea of the density of population in this part of India.

The Seikh religion, or a kind of reformed Hindooism, predominates in the Punjab; but there is a large element of Mohammedanism, which is bitterly hostile to Christianity. The Mohammedan is the natural foe to the Christian; and if it were not for British bayonets, Mr. Thackwell says, they would, with infinite delight, cut us up in little bits, as they did a British soldier who deserted his regiment, and, losing his way, got beyond British jurisdiction and fell into their hands. Another difficulty in reaching the people lies in the nature of the Hindoo religion, which is not aggressive, and its effect upon those who follow it is to stupefy them by its fatalistic tendencies. They usually receive the missionary kindly; but the masses think or care very little for the future, and if aroused for a moment, soon sink back into a fatal apathy. Another difficulty throughout India has been the disastrous influence which English occupation has had on the minds of the people. Although born and reared in a Christian land, these people for a long time bitterly opposed the preaching of the gospel in India, and lived before the heathen such reckless and wicked lives that the older natives, in speaking of the English, said, "Christian man, devil man."

Early in the history of missionary effort it became evident that the best way to reach the heathen would be through the children. Hence they established schools. Every step of the missionaries was fought by the Brahminical priests; and when an effort was made to form a girls' school near the Ganges it so happened that a steamer was proceeding up the river for the first time. The old Brahmins at once reported that the steamer was nothing but a sea monster, having wheels for fins and smoke for breath, which was coming to devour the girls. Of course the school was soon emptied. Now all this opposition is past, and the only limit to missionary effort is the lack of laborers and means. But woman holds here, as in all heathen lands, a menial position. The Hindoo women are not as rigidly secluded as the women in some parts of the East, or as are the Mohammedan women in this land. Yet in respectable castes any social intercourse between the classes is unknown. Women in the highest social position are often in the street, but always veiled or in closely-covered carriages. Practically woman can only be reached in this field by her own sex.

Rawal Pindi was first occupied by the missionaries in 1855, and is now under the care of Mr. and Mrs. Thackwell, with ten assistants. It is 33° 40′ north latitude; and if a line were drawn west from it, it would pass through the north of South Carolina, Georgia and Alabama. It is an important and rapidly-growing city. Five

years ago its population was thirty thousand. It is also a military station. This fact draws a large number of foreign residents, among whom are many from Scotland, who prefer the services at the mission chapel to those of the established Church. Caring for the spiritual wants of these Europeans is an important part of Mr. Thackwell's work. He holds for their benefit one service on the Sabbath and one during the week. Mr. Thackwell writes that there is no other mission station within one hundred miles of them; so that there is a very large district of country dependent upon this mission for a knowledge of the gospel. There is at Rawal Pindi a very pretty church building, finished in 1875 and costing $4000, the money all being furnished by friends in Rawal Pindi, without asking the Board for a dollar. Near the church is the school for boys, numbering six hundred and twenty-seven; also a girls' school, numbering ninety-eight. By the last Assembly's report the church numbers twenty-seven.

There is no place where the women and girls of the higher castes are more readily reached, and the work among them is especially interesting. A great many of these children have become familiar with the gospel plan of salvation, and read the Scriptures daily in the class. They also do needle-work and embroidery, and are taught writing and arithmetic, which are unusual accomplishments for native girls. The gratitude of the native converts to the missionary for bringing them the gospel is wonderful, and their eagerness for more light, after they have once become interested, would give a new and serious aspect to the indifference with which our privileges in a civilized land are regarded. The tenderness with which the native Christians regard the missionaries is very touchingly shown in the manner in which one spoke of the missionary who had died: "He was young, but we loved him. One day, as we poor sheep were feeding around him in the wilderness, he stooped. This was not his custom. We looked at him, and he at us. He shook us by the hand, stopped, tied his sandals on his feet, and took his staff in his hand and went across the Jordan into Canaan, and left us poor sheep in the wilderness. We could not blame him, for his Lord stood on the other side and beckoned him."

Miss Margaret Given, supported by Chicago Presbyterial Society, in a letter dated Rawal Pindi, December 10, gives a glimpse of the last stage of her journey and of her new home:

At Lahore we saw all the lions, museum, garden, bazaar, golden mosque, Ranjeet Singh's tomb and pleasure garden full of orange trees laden with ripe fruit. It was a holy day, and the Mohammedans were carrying about on a litter a wooden horse with a woman's head and paper wings and tail, said to be an exact copy of

the steed on which Mohammed went to heaven; a queer-looking beast, I'm sure. While in the mosque we happened to cross the pavement in such a way that our shadows fell upon it, and thus utterly ruined the prayers of four men who were kneeling outside; they had to begin all over again. Ranjeet Singh reposes in ashes in a big urn, and around it are grouped eleven small urns, containing the ashes of his unfortunate widows who were burned with him. Sabbath evening the older girls of the boarding-school came into the drawing-room and sang gospel hymns very sweetly. They wore European dress, excepting the *chudda* or veil.

Monday morning we were up at four and off for the last time, our hostess and Mr. Forman going with us to the station. Our house has four large rooms beside dressing, bath, lamp, and store rooms. It is flat roofed, not thatched, so that we have windows, the others have none. Windows are little square apertures, high in the wall, near the ceiling, not giving much light. We are going to make the rooms pretty when our boxes come.

The day after our arrival Mr. Thackwell gave us a lesson in Hindustani, and we have had one each day since. We feel that there is a great deal of hard work before us before we will be able to teach. We have visited three of the girls' schools, and are to visit them all regularly. If I can only do *something* here I shall be happy, and I trust I may be instrumental in saving some of these poor girls. It would make your heart ache to see them and realize the depths of their degradation.

Mrs. Hull, who has just returned to her work in Kolapoor, writes:

It has been very pleasant to meet with so many of the school-girls, some of them now in homes of their own, although in America we should call them mere children. To-day two of them, Lai and Goorree, visited me. Lai is the wife of one of Mr. Goheen's servants. He hopes that he is a Christian, but the hindrance to his being baptized is that same little wife. She says that she wants to be a Christian too, but thinks she does not know enough, and does not want him to come without her. I do pray that they may both soon come. Goorree was one of the quietest of our girls in school. We believe that she is a Christian at heart, but her little light shines in a very dark place—a real heathen home with none but evil influences about her.

Since coming here I have been helping my sister a little in the Christian school, and have had a class in Sabbath-school of heathen children. I hope soon to gather a school of girls in the town. I find a great improvement in our Christian children and in the native church since we went home in 1879. The boys' schools, too,

are doing well, and it is my heart's desire to form a girls' school as speedily as possible. As we drove through the streets of the city this evening I looked up at the narrow windows up stairs where the women generally stay, and where some were peering curiously down at us, and I thought, How shall I get an entrance into these homes? I know that one way is through the children, and I long to begin.

Miss Esther Patton of Panalha, in the Kolhapur Mission, who went out in the fall of 1880, supported by societies in Michigan, tells of an answer to prayer:

I WROTE of Shiveram, the young man who is teaching the school here and studying for the ministry. He has been very much grieved over the death of his father. Shiveram had hoped and prayed that he might become a Christian, but we fear he died as he had always lived, an idolater. We are all much interested in another young man from the same town. He came down with S., and was in school for a time doing very nicely. His father came to see him, and soon after the visit a messenger came with the news that he was very sick and wanted to see his son before he died. Shiveram said he was afraid it was a fraud, but of course there was no other way than for the boy to obey. A few days later Shiveram's father came for a visit and said that Merootie's father was not sick; he simply took that means of getting the boy home. He was afraid if he remained in school he would become a Christian. When Shiveram went home to settle up his father's affairs Merootie was not allowed to talk with him except in the presence of his father. In fact, Merootie's father never allows him to be out of his sight for a moment, they say. M. sent word to us that we might "watch the road," which is the way they say "you may expect me at any time" in Marathi. We are praying that the poor boy may be able to come back to us. How delightful it would be if he should return with the full consent and "God speed" of his parents and friends!

SIX WEEKS LATER.

Soon after I wrote that letter he did come, and went into the school, and has been learning very rapidly. He was examined and received into the church on Christmas. His father came four days after and felt very much grieved because his son had become a Christian. According to the Hindu idea the son is as if he were dead. At Rutnagiri Mr. Graham received a fine, promising young man into the church, and the father, though an old man, has married again in hopes that he may yet have another heir, as Govinda is his only child, and at his death all his property will go to a son who has turned away from the faith of his fathers and become a despised Christian.

FUTTEHGURH.

. . . My heart has been yearning frequently of late to go to as many zenana homes as I could reach, with the Bible in hand. There are so many places where the good news has never been told, and thousands of souls are being summoned yearly to their account, and they can say, "No man cared for my soul." Old and young are dying without hearing that Jesus only is "the way, the truth and the life."

My share of examining in schools and zenanas and teaching myself in four houses goes on as usual. Neighboring women gather in sometimes, and then I take the opportunity of reading or talking about the plan of salvation. They are usually such busy housewives that to get them to sit still ten minutes needs a personal invitation to stay just a *little longer*. They often begin by excusing themselves thus: "I came for a little fire; or to borrow the sieve, pen-knife, etc.; or my pot is already up boiling; it is nearly time for my husband to be home," etc. So that unless you can find a ready answer or press the point so as to pull at their heart-strings you have to sigh, and just go on with your talk to the remaining listeners. I can generally command their attention better when I suggest that they go on with what work they have in hand, so long as that particular job does not make a decided din. In going from house to house reading I should look in about once a month; and when the entire talk is directed to a group, after such a lapse of time, their attention doesn't seem to flag. But, whether teaching or preaching, it is *all* for the dear Lord, and He can bring blessing out of it all to the souls of those who are His "called," His chosen ones. The reading to the servants and beggars is continued all the year round, except when we are visiting in Bareilly, my sister and I taking it month about. I do enjoy the hour thus spent, for all distinction of servant and mistress ceases, and you feel that the good news was meant for just such poor souls. The beggars pronounce many blessings as we rise to go away; but I have often wondered (from the fact of even their not confessing Christ) whether it was the utterance of their souls.

FUTTEHGURH. EDITH A. BLUNT.

MISSIONARY LADIES IN INDIA.

REPRESENTING THE W. F. M. S.

Mrs. C. B. Newton, Lahore.
Mrs. F. J. Newton, "
Miss Clara Thiede, "
Mrs. Reese Thackwell, Rawal Pindi.
Mrs. E. M. Wherry, Lodiana.
Miss S. M. Wherry, "
Mrs. William Calderwood, Saharanpur.
Mrs. John Newton, Jr., Sabathu.
Miss Margaret A. Craig, Dehra.
Miss Annie Herron, "
Mrs. J. H. Morrison, "
Mrs. J. L. Scott, Woodstock.

Miss Anna E. Scott, Woodstock.
Miss Mary Fullerton, "
Miss Irene Griffith, "
Mrs. Thomas Tracy, Futtehgurh.
Mrs. George A. Seeley, "
Mrs. G. W. Pollock, "
Mrs. J. C. R. Ewing, Allahabad.
Miss E. J. Seeley, "
Mrs. James F. Holcomb, "
Mrs. W. F. Johnson, "
Mrs. James M. Alexander, Mynpurie.
Miss Lizzie Walsh, "
Miss Fanny Perley, "
Miss Christine Belz, Etawah.
Mrs. J. P. Graham, Ratnagiri.
Mrs. J. J. Hull, Kolapoor.
Mrs. J. M. Gohcen, "
Mrs. L. B. C. Tedford, "
Mrs. G. W. Seiler, "
Mrs. G. H. Ferris, Panalha.

REPRESENTING THE W. P. B. M. OF THE N. W.

*Mrs. A. P. Kelso, Lodiana Mission.
Mrs. Dr. Warren, Gwalior.
Mrs. George S. Bergen, Ambala.
Miss Julia Bacon, Kasouli Hills.
Mrs. W. J. P. Morrison, Saharanpur.
Miss Mary E. Pratt, Dehra Doon.
Miss Esther E. Patton, Panalha.
Miss Carrie C. Downs, Rawal Pindi.
Miss Margaret M. Given, "

* In this country.

China.

Miss Jennie Anderson, who reached Chefoo October, 1878, supported by the Fourth Church, Chicago, gives some incidents of a late tour among the villages:

WE met some interesting people, and one woman invited us into her house when we had just gone into a village for a few minutes talk. We found four generations, which is not at all uncommon. An old woman of over eighty years, with eyes and hearing still good, and a mild, sweet face; her daughter-in-law, a woman of over forty; then this woman's daughter-in-law, who is twenty-six and has a daughter of eight. They showed a real interest in the talk about forgiveness of sins, and the old grandmother said, "Could I, old as I am, learn this doctrine and could I go to heaven?" I hope the old woman may be saved. How my heart yearns over those who seem to want to be saved and who are so far from any means of being taught. Oh, how deep is their ignorance; and so few of them want to be lifted out of their present condition, or can be made to realize that there is any higher life, that when I find a woman who does have some idea of her sin and her need of a Saviour, I feel as if I could not let her go.

At another village I was telling the women who sat around me in the street, about the happiness of those who obtain heaven and all its joys, when a woman close to me began sobbing, and told me none of that was for her. I asked her why she thought so, and she said she was "all alone, she hadn't a soul to burn paper for her when she died." I had a long, interesting talk with her, but whether she will remember it, and in her own weak way pray to God and look to Him to be saved, I shall probably never know.

Five miles from Chefoo, in sight of the masts of a foreign ship, I was as much an object of curiosity and dread as in most of the

villages two hundred miles in the interior. How strange it seemed to me! For many long years those ships have been coming into harbor, messengers of another land and another civilization, and one would naturally suppose of another religion. I cannot make out why it is that people so near the preaching of the gospel should be so like steel. If it is any fault of ours I pray that God may open our eyes to see it, and give us the wisdom we so much need.

TEACHING ENGLISH IN GIRLS' SCHOOLS.

FEELING the importance of giving our readers and workers at home as intelligent an understanding as possible of the various questions which present themselves from time to time to the minds of those who represent us on mission ground, we have taken large extracts from letters in a recent number of *Woman's Work in China*. For the benefit of those who may not know this periodical, we would say that it is published semi-annually at Shanghai by "The Woman's Missionary Association in China," which is composed of the different denominational societies at work in that land. The subscription price of this publication is sixty cents per annum to the United States, including postage, and *Mrs. J. W. Lambuth, Mission Press, Shanghai, China*, is the one to whom subscriptions should be sent, in stamps or greenbacks (in the latter, of course, if more than one subscription is sent).

The subject under consideration in the papers from which the following extracts are taken is that of teaching English in girls' schools. We would ask thoughtful attention to these views, as we may recur to them again in a a future number.

MISS JACKSON, HONGKONG.

"I should feel that to teach English in our schools would be to incur an awful responsibility and to open the door to temptation to many of our girls. That there are many advantages in their knowing English no one will doubt. Chiefly, I suppose, that they may be able to read our books. Perhaps it would be hard to over-estimate such a blessing, such a widening out of their narrow, petty, self-centred lives. But dare we do it? I for one dare not. Certainly not in our day-schools. If I had a boarding-school and the disposal of the girls when they left, if I could always keep up my friendship with and influence over them, or if I could feel sure that they would marry Christian men who had themselves studied English, then I might do it. But here the case is very different. At present we have one hundred and sixty girls in our day-schools. Some stay for a few months only, some for five or six years. Then they leave us; and we can only keep sight of a small minority of

them. Could we, dare we, teach them English and send them away to heathen relatives in a place like Hongkong? If we did, I believe it would be better for many of them had we never come here. I do not want to be misunderstood. I have had no experience of work in other parts of China. What I have been saying is only applicable to Hongkong and to those places where there is a considerable foreign community besides the missionaries.

"I think, too, there is a deep objection, which I have not yet mentioned, at the very basis of this plan for teaching Christianity and English simultaneously. I am always afraid of the Chinese thinking of Christianity as being merely the English religion, as indeed I know that many of them do think, and should fear that by thus teaching it we should strengthen this idea. The gospel ought to be as natural in Chinese as in English. We do not want to make them the less Chinese for being Christians. What we want is for them as a nation to become Christian. Surely there is an ideal of the Chinese nation distinct from the ideal of the English nation.

"Should we not strive to help them to attain to that, and not to Anglicize any in that way? They have much to learn, I believe, from English science and civilization, but it is by no means an integral part of Christianity. And while at present I can see the great advantage of the Chinese being able to read English books, I hope that the day is not very far off when there will be a good Christian literature for China, specially adapted to their ways of thought—a literature open to the millions who can read their own language, but who never could and never would study ours.

"I might speak of the dangers of giving the key of knowledge to those under our charge, remembering that our English literature is not all Christian, and looking sadly at the government schools of India and the numbers of young men who leave them infidel in mind and heart. Nearer home, too, here in Hongkong, we have had experiences of what comes of teaching English to the Chinese students. But I will not enter upon this now. It is an important question, but at present I am writing about the wisdom of teaching English, not to young men, but to girls; and I do not think from what I know of Chinese girls that they would care to read, even if they got hold of them, those books which have weakened and destroyed the faith of so many. My argument is rather that Christianity should be presented to the Chinese in what is to them the most natural way; not as a foreign religion, believed in some far-off western country, but as a world-wide faith for all the children of the great heavenly Father—a faith as natural in China as in England, which can be taught in any language to any people, because its truths are deeper than the words of any, and reach to the hearts of all."

MISS H. NOYES.

"I have been asked to write with reference to the views of the workers here in Canton in regard to teaching English in girls' schools. All of those who have charge of such schools here agree entirely in opinion and practice in the matter. Whatever may seem best in the future, at present none of us think it would be either advisable or desirable to introduce the study of English in our schools. Doubtless the reasons *pro* and *con* are very much the same everywhere. I suppose the idea of teaching English in mission schools is that it may be used as a medium of communicating religious instruction; otherwise, I do not see that it would be a question for us as missionaries to take up at all, for it seems as though everything to which we devote our time and strength should be subservient to this one object. Supposing it appeared desirable, I think it would still remain a question whether it would be practicable, or even possible, to give our scholars, in a limited number of years, so good a knowledge of the language that they would receive and understand religious truths communicated by its use, as well as through the medium of their own. I imagine that every one possessing a knowledge of the Chinese language who has attempted to teach the Chinese in California, who have more or less knowledge of English, some of them having been there many years, has found it much more satisfactory to use Chinese than to attempt to speak in such English as they would be able to understand.

"Some time since my brother and I were favored in having as a Chinese teacher a man of very superior ability and intelligence. He afterwards was assistant editor of the Chinese edition of the *China Mail*, and later had quite a high official position in Foochow, and is now the secretary of the Chinese minister in Washington. While he was with us we learned that he wished very much to study English, and for two or three years we gave him some instruction daily. He showed his perseverance and determination to learn by compiling for his own use an English and Chinese dictionary, containing thirty-six thousand words. He, of course, was at a great disadvantage, as he had very little time to give to study; but I certainly would not expect to meet in a life time another as promising student as he was. And yet in his case, after years of study, it would have been difficult and unsatisfactory to have attempted to communicate religious instruction in English. The young men who go to America to study, it is said, acquire English very rapidly, but they have much better advantages than scholars here could possibly have. I know that many in the home-lands, to whom the Chinese is an unknown, and seems a *heathenish*, tongue, favor teaching English. No doubt we have all heard it remarked at some time or other that the Chi-

nese would seem so much more like *Christians* if they spoke our language. This is doubtless a natural feeling, but it seems very much in a line with the ideas of a lady who asked a returned missionary if anything had yet been done towards inducing the Chinese to throw away their chop-sticks and use knives and forks instead, and adopt our style of dress in place of their own. And when told that no such reform had been attempted she seemed to feel that very little progress had been made. Perhaps we bring a little of this feeling with us, and unconsciously allow it to have more or less influence when the question of teaching English comes up; for doubtless all would agree that it would be very *desirable* and pleasant to teach it if it seemed best to do so. We can easily see that if it were taught in the mission schools after the scholars returned to their homes it would be difficult for them to remember it, as in many cases they would be entirely removed from English-speaking people. We find the Chinese who return from California very soon lose what they have been able to speak there. And we cannot forget that the knowledge of English, instead of proving a benefit, might be an injury. I have heard of its having been taught in a girls' boarding-school, and leading to most deplorable results. We do know that without such knowledge the Chinese girls may become intelligent and well-informed women. I was told a few months since by a professor who had been teaching for some time in Japan that among the missionaries whom he knew there it is now a very common feeling that the teaching of English has been a mistake; but I do not know how general this feeling may be. Education for women is in China yet in its infancy; the future years will doubtless change and elevate its standard, and perhaps the time may come ere long when to every one it will seem desirable to teach English in girls' schools."

THE HOME PART OF THE WORK.

Miss Ricketts, of the Women's Missionary Association of the Presbyterian Church of England, writes from Swatow, China, to *Our Sisters in Other Lands:*

I WISH all the fifty-one societies to feel that *they* are working here; but for their exertions I could not have secured the excellent building, which is now getting its roof on to protect the interior from rains, and without the building it would be *impossible* to teach the women. I feel that there will be small doubt but that I shall soon have it filled. I could probably fill it on opening, but think it may be better to commence with a few, and then I shall discover better how I can teach them to most advantage, and find out more easily their capabilities, and how much I may fairly expect of them.

I want every affiliated member to feel, when she is collecting

money and circulating information through the medium of our periodicals, that she is obeying in her measure the Lord's last command, helping to carry out His great commission; but for her willing feet my hands would be fettered, and opportunities lost. Some ladies, perhaps, are members who cannot collect money, and perhaps cannot secure subscribers to the periodicals; but they can be as the heart to the body, conveying life-blood to the very extremities.

May I, dear sister, urge you to pray for me, that I may be strong, courageous, and active? for the Chinese women, that they may be prepared to receive the word? Sometimes people have said to me, I can *only* pray for you. I have felt inclined to say, What more could I desire of you than your true and faithful prayers, rising continually before the Lord, as the offering of sweet incense? I am confident that the prayers of many a sister-soul at home have been heard for us here and answered in safe-keeping, in deliverance from dangers seen and unseen, and in blessing among the women and girls.

Chinese in America.

The State Secretary of the Occidental Branch writes of the Chinese Home in San Francisco:

Our work is increasing wonderfully. God is blessing our efforts to rescue and save these heathen women. We have long been praying that He would send us the children, and now our prayers are being answered. A few weeks ago a bright, pretty Chinese girl was brought to our home from Sacramento. She was about to be sold for $800, but was rescued by a member of the Chinese Young Men's Christian Association. A reward of $200 was offered for her in that city, and last week a man and woman from there came to our home to get her back; but, thank God, she is safe. Last Friday she was in my Bible class, and looked very bright and happy as she tried to sing in broken English, with the other girls, "I am so glad that Jesus loves me." I could not but feel, as I looked upon her radiant face, oh, what a blessed work this is! and what a haven of refuge and peace this home is, where these poor hunted and helpless ones can come for safety and protection! But, best of all, here they can learn of Christ, and be fitted to go out as Bible readers and missionaries among their own countrywomen.

Another advance, which is a most encouraging sign of the times, is the word from San Francisco that a foreign missionary society has been organized by the inmates of the "Chinese Woman's Mission Home." These girls, so lately rescued from the life so much

worse than slavery, are earning money in their leisure moments out of school hours by sewing for Chinese stores, and intend to devote the proceeds of their labor to the support of a Bible reader in China. These are significant facts, and show that these earnest workers have grasped the great truth, which it is sometimes so hard to impress upon even devoted Christians, that "giving is getting"—that in order to receive a blessing we must learn "to do good and to communicate forget not."

West Africa.

Mrs. Graham C. Campbell, in care of the Synodical Society of Minnesota, who reached Baraka, on the Gaboon, January, 1881, gives this view of the place and the school:

OUR rainy season has just commenced. During the long dry season the grass and the foliage grow duller and darker, but when the rain comes, Nature puts on her new dress. The transformation is so sudden that one does not notice any change until it is complete. The leaves do not grow ugly before they fall, but the new leaves seem to push the old ones off, saying, "It's my turn now."

We are not far from the ocean, as many think, but are at the mouth of the Gaboon river, and have a fine sea view. The river is about eight miles wide here. The mission is located on an elevation about two blocks from the beach and facing the river. In the morning we have a land breeze, and in the afternoon a delightful sea breeze. There are two dwelling houses, upper and lower Baraka; the yards join, the latter being our home.

Mr. C. has charge of the boy's school, preaches every other Sabbath, is superintendent of the Sunday-school, keeps the mission books, and looks after outside work being done on the grounds. Most of the boys are in our yard; there are about fifty attending the school, some of whom board at home, where they have Christian parents. The boys have a house of their own and do their own cooking, their native food being principally fish and plantains, and occasionally rice. They are in school from nine to twelve; from twelve until two cook and eat their dinners; work until five, when they may do as they please the remainder of the day and evening. I am in school from nine to ten, teach them music and hear two recitations. Mr. C. goes in at ten and hears classes until eleven, when he leaves the native teacher in charge. Komananda, the native teacher, is very useful. He is in school the entire session, and in the afternoon is interpreter for Mr. Walker in his Bible translation. The sewing for the boys takes much of my time, for boys will be boys you know, and wearing out clothes seems to be one of their

chief occupations. We have two girls living with us who do our room work and sew two hours in the afternoon. In the morning they attend the girls' school, which is in Mrs. Bushnell's charge, in the absence of Miss Walker.

Japan.

Mrs. True writes regarding the Bancho school:

We have a good class of pupils and a healthy location, we believe. It is my purpose to do the most of my work through the native teachers and care-takers, with a view to training them for independent work. This involves much extra care and planning, but I believe it to be the most useful way to work. I have in my mind a Japanese Mt. Holyoke as the possible outgrowth of this Bancho school! But can you think of such a school, with not one pupil who has ever heard the voice of father or mother in prayer? Can you think what it is to have eighty and more pupils under our care not one of whom is the subject of a mother's prayers? May we not look to the dear sisters at home to bear these dear girls on their hearts before God? We must plead also for the mothers; can we not extend our desires and our faith even to them?

Persia.

Mrs. J. H. Shedd, in care of the Redstone Presbyterial Society, who began her work at Oroomiah in 1859, thus describes a meeting held there in December:

At the Cnooshya Mr. Shedd invited all who wished to spend a few days in Bible study and prayer for the presence of the Spirit to come to the college for that purpose this week. The meeting opened Wednesday evening and closed this (Saturday) morning. The subjects studied in Bible reading were, "The power of the Spirit," "The promise of the Spirit and the fulfillment of the promise," "Prevailing prayer," "Personal consecration," "Holiness," and "The sword of the Spirit."

There was a growing interest in the meetings, and the presence of the Spirit was evident. I am sure if you could have heard some of the remarks and prayers you would have felt that some at least of our Nestorian preachers were indeed endued with power from on high. I cannot reproduce the tones and the simple, earnest fervor, but I felt as if in the very presence of the Holy One before whom they laid their fervent petitions. Sasha Lego's simple words, "O Lord, if this baptism was necessary for you, how much more

for us! Will you not give it to us *marens?*" (the English is flat), in his pleading tones, were so full of longing desire and of simple faith that it almost seemed as if I heard the answer, "Of course, my child; no good thing will I withhold."

It was a quiet, earnest study of God's Word, with none of the excitement so common to Orientals; but as I look back and recall the testimony given, of the new light thrown on Scripture, the renewed vows of consecration, the solemn pledges of lives devoted to the Master, the humble confession of failure and the strong faith in the willingness and power of God to carry on His work and to bless them now, I cannot but be assured that God has fulfilled His promise to us, and answered the united prayer for the presence of the Spirit at this meeting.

North American Indians.

FROM THE SENECA MISSION.

A VERY encouraging and touching incident occurred last week when we were gathered for a little prayer-meeting in the home of a sick girl. If you have read of the "White Woman of the Genesee," Mary Jemison, you will remember the allusion made to her grandson, Buffalo Tom, who came to this reservation and settled down as a thrifty farmer with an interesting family of children. His wife was one who had seemed to lack sympathy of heart and regard for Christianity. She separated from her husband some years before his death, and seemed unapproachable by Christians. This little meeting of which I speak was held in her house, the sick girl being her granddaughter. We were all much surprised as we rose to go to hear the old lady's voice. We sat down, and she spoke for some time in her own tongue, and with deep feeling. Through the interpreter we learned that she had spoken of how for years she had been thinking of Jesus and our need of Him as our Saviour, how it had grown upon her until she was led to pray to Him, finding much relief in prayer; and now she felt that the time had come for her to say that she believed in Jesus. What good news! Our communion was to be administered on the following Sunday; and on being asked if at that time she would like to be publicly baptized, after a moment of thought she replied earnestly that she would. So last Sabbath this old woman of eighty or more years of age received baptism before the congregation. How encouraging it is to know that the Spirit sometimes works deep in the heart where we thought no harvest would appear!

We are much interested in the children of this old woman, two of whom are with us and are intelligent, enterprising people. Her

son is a man of fine mind and good education. He married a white woman, and has a beautiful home, with fine children; but the power of drink is terrible with him. He is much rejoiced over his mother's conversion, and he mourns his own condition, from which nothing but the power of God can save. Will you please present his case to friends who have faith in the power of God? I know that the present is a critical time with him. His wife and daughter are praying earnestly for him, and feel that the new year begins with much encouragement to them. . . . We have a number of dear earnest Christians. This church is different from most, from the fact that the men lead in all things, in number, activity, etc.; in most churches we have many more women of earnest piety than men.

MRS. M. F. TRIPPE.

VERSAILLES, N. Y.

Syria.

Miss Fannie Cundall, in care of societies in Wisconsin and of the First Church, St. Louis, who began her work in the Tripoli Girls' Seminary in 1879, wrote January 12 as follows:

I CAN hardly realize that I have been here two years and am now well started in the third year, for I have been busy enough to have the time pass very rapidly; yet, when I stop to think of all the new experiences and the new acquirements, I feel as if I must have been here much longer. The school work in Tripoli has changed somewhat during these years. I found Miss La Grange carrying on the school after much the same plan, but in poor and comparatively close quarters. Then we changed our location while the house was being rebuilt and found that the change necessarily affected our plan of work. Returning to the old location and the new building we found we could at last commence our work in earnest with no fear of changes or interruptions, the finished part of the building being just the place in which to carry on the work successfully.

We now had rooms for boarding pupils, and making the most of our appropriation, took eight girls besides Nejme as boarders. The oldest is about fifteen and the youngest is Nejme—our little star-bright—aged four or more. The others range from ten to fourteen, bright little girls and a real comfort to us. The day scholars are showing the result of faithful drill, and the first class are just the kind one enjoys teaching.

It was rumored that the Greeks (in religion) were preparing to open a girls' boarding and day school, in order to give the Greek girls an education without bringing them in contact with Protestantism, but I believe it was decided to open a hospital instead, to be in charge of several young physicians, graduates of the Beirut college.

A much better plan, don't you think? The Moslems have erected a good building and have a very good girls' school in operation. A wonderful day for them.

As I am writing a most fearful din is being made outside. Can you guess what it is? A Moslem prayer-meeting. Dr. Jessup describes it as sawing on nails. We often have prayers at the same time that they are carrying on their heathenish service. As it is kept up very late it disturbs the slumbers of our pupils. The sad part is that an English lady, Lady Hester Stanhope, gave the ground and built the house, so as to gain the favor of the Moslems.

SIDON. MISS H. M. EDDY.

The Laos.

Miss Edna Cole, of Chieng Mai, who began her work there four years ago, supported by Dr. Nicolls' church, St. Louis, tells of a visit with some of her school girls to a town further north:

WE spent two days at Mang Kan, a most wretched place; the people are very poor and sick and comfortless. Many of them have been driven away from good homes here by being accused as spirit witches, and have had to make new homes elsewhere. This has been a very sickly year all over the land, but there it has been especially so. I visited at several of the houses, not one where there were not some sick with fever. The little children, so thin and pale, half dressed or entirely unclothed, try to play in the damp, chilly air; many have died, and there are still two more months of rainy weather. Many of the people are so sick they cannot plant their fields, and their buffaloes have died, so they are absolutely destitute of any way of making a living for the next year. Poor people! my heart aches for them; and they are so superstitious too, they are afraid to take quinine or any of our medicine. Mr. Wilson tried to persuade one old woman to take quinine, but she would not have it; she said her husband had taken it and died very soon after, it would kill her too.

Sabbath day the men made a little tent on the sand and we all went and had worship in it. Some of the villagers came to listen, and were quite surprised at our girls' singing and reading after worship. Two of the men staid to ask questions, and one old priest said as soon as Lent was over he would leave the temple and come to us to learn more of our religion.

It was pleasant coming home. The river was very high, and we came so fast that even the trees seemed to move past us, very slowly to be sure, but never before would they seem to move at all, so it was more like motion than anything I have known in this land.

Mexico.

Our day-school has opened with brightest prospects. To-day are enrolled forty pupils in the Mexican department in our building, and we have fourteen besides in the little branch-school in the other part of the city. As this is just the beginning of the third week of school, and children are constantly coming in, we feel greatly encouraged. I cannot begin to tell you what a pleasure it is to work with these children. I appreciate more and more every day their quick sympathy and ready courtesy, for, of course, I make many mistakes in my teaching; but the children stand loyally by me, help me when they can, *never laugh*, which is a comfort I can assure you. This week I began a fifteen-minute class in vocal music, and it is a real pleasure to see how the children take to the work. They are learning to sing a little paraphrase of the Lord's Prayer in English, and do nicely.

To-day a Mexican gentleman brought his motherless little daughter to us to be taught in the English school, which means five dollars a month; but, better than the five dollars, the gentleman desires that she shall be instructed in the Protestant religion, making a special point of that. As all of the better class in Mexico are either Romanists or infidels, we feel that a point is gained here. Miss Latimer and I are determined to make our school one that shall hold its own, and you can imagine the constant consultations as to best plans and wisest methods. I think God is ready to bless our work here, and I know we have only to be ready for the blessing and it will come. I have been deeply interested this month in watching this people. All through the week of prayer the attendance at the alliance meetings was very large, and quiet attention and earnest prayers showed real interest on the part of the worshippers. On the Sunday at the close of the week of prayer twelve united with our church—six men, five women and a boy. As I shook hands with them at the close of the services it was with the earnest prayer that they might follow closely the Master.

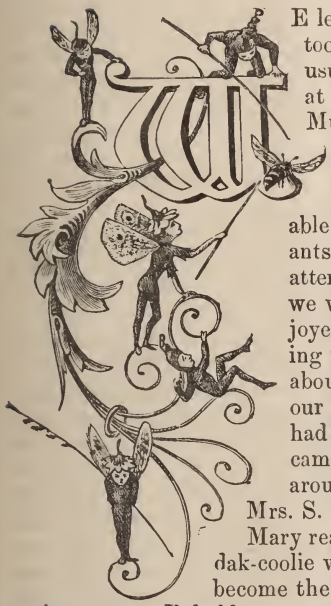
My greatest trouble here, I might almost say my only trouble, is that I cannot yet be helpful to these people in just the ways I most want to. It is so hard to have a heart full of messages and no words with which to deliver them. I know I have been greatly helped in learning the language, as I understand all the sermons and prayers and nearly everything in familiar conversation; but I know it is because of earnest prayer that I *might* be helped. Isn't He good to help us in such little things? . . . This work is just beautiful.

Mexico City, Jan. 17, 1882. Fannie C. Snow.

For the Young People.

IN THE HIMALAYAS.

BY A YOUNG LADY.



WE left Landour yesterday morning and took a longer march than travellers usually take in one day, and arrived at the second camping ground from Mussoorie, between four and five o'clock in the afternoon, and found our tent pitched and dinner ready; everything was so much more comfortable than we expected, and all the servants so efficient and energetic in their attempts to make us as comfortable as we would be at home, that we have enjoyed ourselves intensely. This morning we took a long rest, had breakfast about ten, and then leisurely came on to our present resting place. We have had dinner, and just when your letter came in a minute ago we were sitting around the table; I with my knitting, Mrs. S. warming her feet at the *angeti*, and Mary reading aloud. But the arrival of the dak-coolie was such a great event that it has become the moving power in a grand transformation scene. Behold us now all busy—brain and heart and hand—in writing our first letters from the "camp."

And as I begin to tell you of our journey, I wish I could make you see, as my imagination sees, the lovely pictures we have passed through to-day. I really have never seen anything that has made such a deep impression upon the "tablets of memory" as the scenes whose beauty and grandeur we have drunk in during the past two days. As I think of them now it seems as if I had gazed on the shifting scenes of a gigantic panorama, at one time grand, rugged, rocky hills, their bare, jagged faces covered only with yellow grass, a few stunted, curiously-shaped trees, and beautiful only in their massiveness and greatness. The next turn, and an entirely different scene would come to sight, a grand amphitheatre of high, richly-wooded hill-sides, a silvery stream running through the valley like a thread of silver in a setting of green; behind all, half way around the circle, extends the lofty line of snow, shining and dazzling in the sunlight. Towards the south the mountains stretch

one behind the other till they seem at last to blend with the blue sky around them, so that it is hard to tell where sky begins and mountain ends. Often as I look into the purple depths I long to go on and on and solve the mystery of what is "over the hills and far away, beyond their utmost purple rim." It is hard for me to realize that my childish faith is not true, that is, that if we only would go far enough we would come to a "jumping-off place" *somewhere.* I remember always thinking of this when I was a little girl, especially whenever I saw hills. There were so many beautiful changes in our journey that I can't even give you an idea of them, and perhaps you would not be interested in them if I could; but I have enjoyed so much myself that I feel in the fullness of my delight that I want you to enjoy a little too.

We have had a number of views of the snowy range; sometimes little peeps, sometimes grand views of the whole line, would suddenly burst upon us and almost take away our breath. Last night we camped in sight of them, and from our present abode we have seen them with the red glow of sunset lighting them up with rosy beauty; but in whatever light, and from whatever point, they are always lovely and yet magnificent in their supreme solitude, their majesty and their color. I think even the trees are more interesting here. They seem to be in sympathy with their surroundings, and to grow in more wildly fantastic shapes than they would in a more civilized region. They are often covered with a pretty dark green moss, which hangs from and clings to every dark limb. Occasionally some old, gnarled, leafless tree will have its twisted arms trimmed and decorated with long, graceful festoons of a pale, sea-green lichen, which has reminded us very much of our home Florida moss. The old tree seemed quite self-conscious under its pretty trimmings, and seemed to feel that though lacking in natural foliage-beauty, the "borrowed plumage" filled up all deficiencies.

Altogether, trees and snowy range, rocky grandeur and purple mists, silver streams and nestling villages, morning light and sunset, have formed one of the pleasantest series of pictures that I have ever had the good fortune to see; and I think I can really say they seem to have lifted me up to sublimer conceptions of God—not so much of His power as of His love. And I seem to have a clearer idea of that love surrounding and embracing us than I have often had before. For one thing it may have been the line, "as the mountains are round about Jerusalem," etc., that introduced the connection in my mind. I only hope that spiritually, physically and mentally I may improve and grow stronger. I hope that my work will only be all the more faithfully and lovingly performed because I have had this spiritual, mental and physical bracing up.

Now, to descend to more prosaic matters, let me tell you that despite the cold, the narrow quarters and the little incidental inconveniences, we are very comfortable. Our tent is large enough to hold our three beds, a small tent-table, our *angeti*, one chair and our two *morhas* (Mary and I are not grand enough for chairs), besides a lot of bundles, etc. Our coolies are of course very proud of their *watan*, and delight in expatiating upon its beauties and advantages. They complain a great deal of course about "dying"* of the cold at night; they all died last night, and they are expecting to die again to-night; but after to-night they will be all right, as they say we begin to descend to-morrow. On Friday we hope to reach Teeree, and will be there for several days, and will have the pleasure of seeing the wonderful "Rajah Sahib" and his *ráni* and *bábá-log*. The coolies evidently esteem this no light honor. They tell us, too (as if it were a most wonderful thing), that in the town itself we will have a dák bungalow, which actually has *doors* and *rooms* and *furniture* and *bath-rooms*, in all of which things the dák bungalows (if they can be dignified by the name) on the way are sadly deficient. I only hope we shall not be disappointed in their ideas of grandeur.

The wild animals, with which imagination inhabits the "vast dreary wastes of the lofty Himalayas," have not disturbed our peaceful repose. The only animal that did was a curious calf, which tried to solve the mysteries of our civilization. We have a great deal of sport out of everything that happens, and congratulate ourselves very often on our "comforts." We think it very convenient to have such short distances between our sitting-room, drawing-room, dressing-room, bed-room and dining room. When dinner is ready we have no long halls and verandas to traverse.

But I must go to bed, as the others have gone, and the coolies have already made their preparations to make the process of dying a long one. So I, too, must rest, as to-morrow's march will be a long one and we must be up early. May the God who never slumbers watch over you, and may He *seem* as near to you as He does to me to-night in this lonely spot, so far from human homes.

The day after I wrote you from Kanatal we took a long march to a station called Kirgini, a short distance from Teeree, and about as low down as Rájpore. The first half of the way was as enchantingly beautiful as anything we had seen before—not quite as grand, but most charmingly pretty. The hill-sides were very heavily wooded, the trees seeming to be more like the ones we see

* In that hill country it is common for the coolies to speak in that way of any fatigue or hard work. As we would say we are *tired out*, they constantly say that they die or have died.

on our hills at home. In one place there were actually a few maples, most of them bare, but a few still retaining their bright yellow and brown leaves. It seemed almost too good to be true to think that such old friends should meet us in the Himalayas; but there is no mistaking the many notches of a maple leaf. We had, too, to pass through some beautiful ravines, where a little mountain stream dashed down over mossy rocks, through forests of ferns and under the drooping branches of graceful trees. The prettiest ferns I saw during the whole journey grew beside one of these picturesque brooklets, near a dák bungalow called Cauri Gully (I think its name must have been derived from this very stream); and though I gathered quite a handful of them on our way back, yet they withered before I had time to press them. To crown all we had beautiful glimpses of the snows all through this lovely road. This, though, lasted only half the day, for a sudden turn brought us out from the northern side of the hill on which we had been travelling to the southern, and then an entirely different country seemed to lie before us; hill-sides gradually sloping up from a little stream in the valley—so gradually that every here and there we could see the clustering houses of a little mountain village, and many of the hills were terraced to the top with fields of wheat and potatoes. The trees seemed all to have disappeared, and instead a cactus that grows just above Rájpore covered the hills. From this turn our road began to descend more rapidly, and, as I said before, Kirgini, our stopping-place for the night, seemed about as low down as Rájpore.

The next morning a two hours' march took us to Teeree itself; and about noon on Friday we were comfortably encamped on what Miss F. facetiously calls the "college campus" of the dominion of Teeree. Before, however, we got into this delectable country we had to cross the Ganges on a rope bridge, the iron one having been washed away during the dreadful storm which caused the land-slip at Nynee Tál. They are now busy constructing another, which they are making much higher than the last, so as to avoid another accident. The rope bridge, you may imagine, was much more to my taste than any other could be, even though constructed on the latest scientific principles. The only objection that I had to it was that for myself there was not enough of the excitement of danger about it; but as the others had to pass over too I forgave it its safety, and enjoyed its novelty. The Ganges is not very large where we crossed it; but I think it must have been deeper than it appeared, for, instead of being blue, as I thought, it was bright sea-green. Teeree is really a peninsula, for another river comes down from the east, sweeps around it on the north, and joins the Ganges coming down on the west. It is of course very

native in all respects, there being no traces of English civilization in the place (except, perhaps, the post-office and one gentleman who spoke "Ingliss"). We were surprised to find how very little the rájah does to improve the place. I think with canals, as we have in Dehra, and which he could have with much less expense, they might have a regular little Eden of a town; but as it is, it is a very dusty, barren little place, and all arrangements for his gardens, etc., are rather *kachá*. For instance, on one hill there is a really pretty garden, and yet to get to it we had another rope bridge to cross; but it, too, was very *kachá*, so that there was really a little excitement in crossing it. Then we had to climb a long stony, dusty, tiresome foot-path; and by the time we got to the garden we were thoroughly tired out. I thought if it had belonged to the English they would have been very different, and the entrance to the garden would have been as pretty as the garden itself.

Our tent, as I said before, was pitched on the bank of the *durra Gungá jee*, in the "college campus." The real name of the river I never could quite catch, but I thing it was Blangeree, or something of that sort. Some of our men called it the other Ganges, but told us its waters would not take away sin, though it, too, was holy. The "college" was a tumble-down old building, that looked as if it would make a pretty good servants' house; but no one would ever dream that it had been built as a "centre of learning." Our coolies used it as a sleeping-place, and enjoyed sleeping under cover once more. Most of them lived in villages not very far away, and so took turns in going home.

I had sent Lofá a note by a Woodstock "bearer" who left for his home some days before we did, and asked her, if possible, to meet me in Teeree, or if she was not able to do so, to send a note. This she did; and I got it a few hours after our arrival. It seems she has been very ill, and was not at one time expected to live, but is better now. I hope she may be the means of leading some of her friends in that lonely village to the knowledge of the truth, and, indeed, I feel that God must have led her so far away into the very heart of ignorance and superstition that He might through her work for the advacement of His kingdom.

I have been very glad, indeed, that I went to Teeree, for I have never before come so closely into contact with idolatry myself. I have known more from hearing than from seeing; but now I have seen their hideous idols with my own eyes, and from their own lips have heard how utterly bound down they are by superstitious fear. Everywhere we stopped we found idols, and our coolies were full of awe and fear lest in any way they might incur their displeasure by allowing us to touch them. Some of the more intelligent ones laughed a good deal at their own superstition when we talked with

them about it, but still said, "*Ham kyá karen, kyá Jáne, ki kaun hai, yá kyá hai;*" but some did not even dare to laugh about it, and one of my *jánpánies* had a fit of hysterics because some of the others allowed Miss F. and myself to go into a temple to Káli on our way back, and said when he was well scolded for making such a *tamáshá* that he would never do so again if only we would not be angry, but how could he help believing in the gods, and how could he help fearing the Brahmins, when they had power to injure him, and he had had four brothers die through their curse.

They have a firm belief, too, in witches, and call a high peak near the snows Perri Libba, where they say a race of white fairies live, who ride about in *janpans* and *dandies*, but have no need for coolies to carry them, as their *dandies* just fly through the air. A very favorite way for them to go around, too, is on tigers. One of the men with us said his uncle had been carried away by them once. They kept him with them for a while, and then sent him back, riding on a tiger too. He is now an old man, but still relates the wonderful things he saw and heard while with them.

This is only one of the many absurd tales they told us, and almost all of them seemed literally filled with their ignorant and superstitious beliefs. And though all we saw of them made us respect them as a superior race to the plains people, yet we longed all the more to be able to do something for them. They are not at all so servile or so lazy as most other Hindoos, and I think as a race, if brought under the influence of Christianity, would make simple, earnest men. I think our mission ought to establish a mission up here somewhere. I think the rájah would be willing even to have Teeree taken up itself. But somewhere, I think, we ought to begin where we could exert an influence in these simple hill-men's homes. I know we have fewer men now than can carry on the stations we now possess, but I think we ought to be strong enough to be an aggressive instead of a defensive power, if we can even be called that.

"GIVE! as the morning that breaks out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given,
Lovingly, utterly, joyfully give.

"Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing:
Give! as *He* gave thee who gives thee to live.

"Scatter thy life as the summer shower pouring!
What if no bird through the pearl rain be soaring?
What if no blossom look upward adoring?
Look to the Life that was lavished for thee!"

At Home.

HINTS TO COLLECTORS.

It requires tact, patience and prayer to be a good collector. Let us contrast two ways of doing this duty.

One collector has been harassed for some time with the feeling that "collecting ought to be done." At length, perhaps at the end of the half-year, she sallies forth. She has not been at the missionary meetings lately, and so scarcely knows for what the money is to be used when she gets it. The first lady she calls upon sends word that she is sick and cannot be seen. The next has nothing to give. She sees the next lady, and tells her that she has come collecting for the Woman's Foreign Missionary Society. "What do you do with the money?" "Well, I scarcely know, only it goes to the missionaries." The lady gives fifty cents or a dollar, as she may happen to have it, and the collector goes on. Perhaps at four or five houses she gets nothing. She returns home, feeling discouraged and saying, "I never was made to be a beggar."

Another says, "All the ladies in my district prefer to be called upon only once a year." So she waits till the end of December. Then come the holidays, bringing their hurried round of visits, present-making, family reunions, and perhaps fairs. So the collecting easily slides over into the next year, and with what result? The ladies who are faithful in laying by something, finding that no collector comes, hand their money in to the treasurer. Others say, "No collector ever comes to our house." And the money which might have been given is spent for Christmas gifts. While others, to whom the collector finally goes, say, "Why, I thought I paid my money last year. I'd rather have what I pay now go for this year." So that district is disorganized, and the treasury suffers.

Let me show you, my dear sister collector, a different and a better way. Keep yourself fully informed as to what your auxiliary is doing. To do this you will find it necessary to be present at every monthly meeting of your society. Then when your heart is warm from one of these go forth, with an earnest prayer that God will help you, to *cultivate* your district, not only to the giving point, but, more important still, so that you will know that there is at least one in every house you visit who would not miss going to the missionary meeting. Say to the ladies, "I have come to tell you what a good time we had at our meeting yesterday, or what as a society we have promised to do next year." Do this over and over again, until you infuse into your contributors some of your own enthusiasm. Remember that *you* are in a large measure responsible for the size of the monthly meetings.

Do not make the mistake of paying the most attention to the wealthy. They may give semi-annually or annually, as they prefer; but there are in your district some whose means are small, some who are not in the habit of giving, and some who know very little about missions. Devote yourself to these. Call on them quarterly, and chat with them about the missionary work. Tell them of any interesting things you have heard, or of letters from the field. Only last month a lady said, after the collector had been trying to interest her in this way, "And is that the way the missionaries live out there, by what is sent to them from here?" And collectors had been calling at that house for years!

Do not confine yourself to the names in your book. In the district just spoken of three families were found who attended the same church, but who had never been called upon by the collectors, and knew nothing of the ladies' meetings. It is a good plan to ask if any attending your church live in the neighboring houses. And, lastly, be sure to give something yourself. We have heard of a church where the collectors never give anything. Perhaps they think their services are sufficient. Shall we ever be sorry that we have given too much?

Now let us sum up the above: be always present at your missionary meetings, collect *regularly*, pay special attention to the uninterested ones, give yourselves, and, above all things, pray over your work. M. E. M.

"HOW MANY LOAVES HAVE YE?"

"How many loaves have ye? go and see." Mark vi. 38. "He said, Bring them hither to me." Matt. xiv. 18.

THESE words recall to our minds one of the most beautiful incidents in the life of our Saviour. The multitudes had been with Him all day, and in their eagerness for the truth had made no provision for the wants of the flesh. Jesus, who "knoweth our frame," had compassion on them, for He comprehended the great want of their souls, nor did He forget the necessities of their bodies. Hence the command to the disciples, "Give ye them to eat." What an amazing command! Doth not the Lord know that the disciples are poor, *very poor?* They are hungry and weary too, and there are but five loaves and two small fishes, not enough for themselves. May they not first provide for their own wants? Listen to the Saviour's voice as He said, "Bring them hither to me."

1st. To whom was this command given? It was given to the disciples, and beyond them it comes down to us. On the one hand stands a hungry multitude waiting for the bread of life, on

the other the followers of the Lord, and before them all our blessed Master, His face glowing with divine compassion. He says, "How many loaves have ye?" "Bring them hither to me." Let us settle the fact that the Lord knows all about us. The Bible is full of passages proving this truth. While this thought is full of comfort to the Christian, yet, at the same time, it establishes the fact that there is no position in life where we can be placed beyond the knowledge and jurisdiction of our God and consequently beyond the reach of this command, "Bring them hither to me." You may be toiling for your daily bread, but the Lord does not exclude you from the blessed privilege of sharing in His work. He commanded the widow of Sarepta to take a little cake first for Elijah the prophet, and the barrel of meal and the cruse of oil failed not all the days of the famine. A Sabbath-school teacher with the help of her class sent a box to India. One of her scholars had but a penny. With this she bought a tract. This tract was given by a missionary to a chief from the mountains of Burmah. He was converted, preached the gospel to his people, built a church, and fifteen hundred people became Christians. A beautiful illustration of God's blessing upon a gift of faith. In our Sabbath-school lessons we have seen how beautifully the Lord has made it possible for *all* His people to make an offering to Him. Even the poorest might bring Him an offering of a turtledove. Let us *each one* bring something to Him, even if it is but a barley loaf, that He may take it in His hands and bless it.

2d. Why has He given this command? The Lord would teach us the way of faith. He would have us rest in His promises. It is the Lord's way of working. The work is His, and He could easily provide the means commensurate with the work to be done, but He has not chosen to do so. The majority of all the Christian and benevolent enterprises of the world have been born of faith, the means never being adequate to the demand. The same fact is true of churches. Where has there been a Christian church organized without its history of poverty, of struggle and opposition from foes without and within, and consequently its need of strong, growing and abiding faith? Look at the history of missions. There never has been a time when the work carried on has not exceeded in its necessities and demands the means on hand. The cry comes from every quarter of the globe, "Send us the gospel *faster*, that we may have it ere we die." Our boards respond by sending it hither and thither, relying upon the Lord through His children to furnish the means. Thus it is a work of faith, and faith honors God. This is why He has given us this command.

3d. What was the result of the disciples' obedience? The Lord

was honored; an opportunity given for a beautiful instance of divine compassion and power; five thousand people fed; faith strengthened; and, lastly, it paid, for more was gathered up than was given in the first place.

Take then your barley loaf, given in self-denial perhaps, freight it with love and bring it to the Saviour. With His blessing it will multiply until eternity alone can measure its value.

MRS. S. E. W.

BIBLE READINGS FOR MISSIONARY PRAYER-MEETINGS.

"Seek ye first the kingdom."

THIS exhortation from the Sermon on the Mount might seem, when taken apart from its connection, to be addressed to those who are strangers to Christ. But they were spoken to disciples. See Matt. v. 13, 14.

In these words, "Seek ye first the kingdom," Christ sets one thing before His people as the supreme object of life. The place which His cause should occupy in our hearts must never be misunderstood by those who would work successfully for Him. See Ps. cxxxvii. 5, 6; Ps. xxvii. 4; Isa. lxii. 7; Luke ix. 23; Phil. iii. 13, 14.

Our service must be self-forgetful. Gen. xxii. 12; Job xxiii. 12; 1 Cor. ii. 2; Phil. i. 12–20; iii. 8; Heb. xi. 24–26; Heb. x. 24.

Whole-hearted. Joshua xxiv. 15, l. c.; Ps. lxxxiv. 10; Ps. cxix. 2, 10, 14; Jer. xxix. 13; Luke xii. 50; 1 Cor. ix. 16, 24; Heb. xii. 1; Col. iv. 12; Gal. vi. 14.

Paul's comprehensive direction to those who would seek first the kingdom. 1 Cor. x. 31.

The reward of such seeking is given in Christ's own words. Mark x. 29, 30.

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

KIOTO, by W. Gifford Palgrave. *The Fortnightly Review*, December, 1881.

ZULULAND AFTER THE WAR, by Francis Ernest Colenso. *The Continental Review*, January, 1882.

MYTHOLOGY AMONG THE HOTTENTOTS, by Prof. Max Müller. *The Nineteenth Century*, January, 1882.

A MISSIONARY PIONEER — CAPTAIN ALLAN GARDINER. *Frank Leslie's Sunday Magazine*, January, 1882.

THE FUTURE OF ISLAM (conclusion), by Wilfrid S. Blunt. *The Fortnightly Review*, January, 1882.

MISSIONARIES IN INDIA, by an English Indian officer. *Frank Leslie's Sunday Magazine*, February, 1882.

TYPICAL JOURNEYS AND COUNTRY LIFE IN MEXICO, by W. H. Bishop. *Harper's Magazine*, March, 1882.

LAW FOR THE INDIANS, by William Justin Harsha. *The North American Review*, March, 1882.

FROM MORELIA TO MEXICO CITY ON HORSEBACK, by Mary Hallock Foote. *The Century Magazine*, March, 1882.

A MISSIONARY EVANGELIST—JOHN HUNT. *Frank Leslie's Sunday Magazine*, March, 1882. REV. A. B. ROBINSON.

W. F. M. S. of the Presbyterian Church.

Subject for Prayer-meeting, 1334 *Chestnut Street, Philadelphia, April* 18, 12 *M.*—Let us ask the Lord if there is not something we have omitted, some greater sacrifices we ought to make, or some improvement in the *spirit* in which our work is conducted. "Speak, Lord, for Thy servant heareth." 1 Sam. iii. 9.

THE Twelfth Annual Meeting of the Woman's Foreign Missionary Society will be held in the First Church, Trenton, N. J., on 26th and 27th of April. Delegates will please apply for entertainment and also for railroad facilities to Mrs. Ellen Johnson, 150 East State Street, Trenton, N. J., by April 10. The meetings will begin at 10:30 A. M. and 2:30 P. M., each day, to be preceded by a prayer-meeting commencing at 10 o'clock. A popular meeting will be held in the First Church on Wednesday evening at 7:30; Dr. Ellinwood is to make an address.

MRS. E. P. S. JONES.

As the founders of the Woman's Foreign Missionary Society pass away we realize how rapidly we are making history. In the death of one of its vice-presidents, Mrs. E. P. S. Jones, it has lost one of its best helpers and most steadfast friends. Her zeal, wisdom and faith were ever equal to the demands made upon them, and she took a prominent part in its plans. The progress and work of the society were always on her heart. When she removed to Baltimore her interest in its welfare was intensified and en-

larged. Her frequent visits to Philadelphia secured it her valuable counsels, and her last public service was a prayer at our monthly prayer-meeting. May we follow her as she followed Christ!

Our tears are falling, falling fast for our beloved one,
Our more than mother!
And 'twixt our sobs we cry, "Earth holdeth not for us
Like her another!"

She gave us wondrous words of counsel, words of cheer
And tender pleading,
For, guiding us, she followed closely still
Her Saviour's leading.

Upon her bier they laid a sheaf of yellow wheat—
A fitting token
Of her whose lengthened life was ripe with loving deeds
And kind words spoken.

With bated breath we strive to say, "Thy will be done,"
Then fall a-weeping.
Alas! our faith is weak. We scarce can hear Him say,
"She is but sleeping;"

"Not dead, but gone before." Oh, cease our sobs and tears!
Oh, cease our sighing!
Did ye not see the palm branch by the sheaf of wheat
On her bier lying?

Help us, dear Lord, to see beyond the darkened vail,
With faith's clear vision,
The ransomed hosts, the Lamb of God, the crystal sea,
The fields elysian.

So will our tears for her be changed to songs of joy;
And we be given
To follow Thee, e'en as *she* did, till death, and then,
Through death, to heaven!

Baltimore, Md. Mrs. R. M. Wylie.

NEW LIFE MEMBERS.

Childs, Mrs. George W.
Mackenzie, Mrs. Robert
McCall, Mrs. O. C.
McKee, Mrs. William
McNair, S. L.
Morris, Mrs. William E.
Simons, Mrs. P. B.
Stewart, Miss Helen
Stewart, Miss Mary

NEW AUXILIARIES.

AUXILIARIES.

Benicia Pres., Ukiah, Cal.
Butler Pres., New Hope Church and North Liberty, Pa.
Carlisle Pres., Dauphin and York Springs, Pa.

Huntingdon Pres., Houtzdale, Pa.
Lehigh Pres., Delaware Water Gap, Pa.
Philadelphia Pres., Tabor Church, Philadelphia, Pa.

BANDS.

Chambersburg, Pa., Falling Spring Ch., Y. L. B.
Columbus, O., Westminster Ch., Busy Gleaners.
Eugene City, Or., Gleaners.
Moundsville, W. Va., Beacon Bd.
Norristown, Pa., Central Ch., Y. L. B.
Philadelphia, Pa., 10th Ch., Y. L. B.
Pottstown, Pa., Band of Faith.
Wheeling, W. Va., 1st Ch., Cranmer Bd.
Williamsport, Pa., 3d Ch., Y. L. B.
Willow Grove, Pa., S. S.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1882.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens Aux., $25; Pomeroy Aux., Miss'y Persia, $6, ... $31 00

BALTIMORE.—Baltimore, 1st Ch., Mrs. W. W. Spence, Miss'y Lahore, $50; Boundary Ave. Aux., sch'p Dehra, $40, sch. bld'g Mexico, $10 ($50): Brown Memorial Ch., Mrs. C. E. Waters, sch'p Kolapoor, $30, through Mrs. E. P. S. Jones from Miss Maitland, $10, Mrs. Henderson, $6, through Mrs. Mackenzie, $10 ($26), sch. bld'g Mexico; Harmony Aux., same, $5, . . . 161 00

BLAIRSVILLE.—Beulah Aux., Miss'y Africa, $50, Band, Siam, $3 81, S. S., same, $2 69 ($56 50); Blairsville Aux., sch'p Oroomiah, $25, Bogota, $32 59, *special*, Bogota, $11 ($68 59); Braddocks Aux., $40; Congruity, $39; Cross Roads, Miss'y Africa, $40; Greensburg, Foster Bd., sch'p Ningpo, $40; Irwin, — McGogney, $4 50; Johnstown Aux., $50; Latrobe Aux., $40 84; Ligonier Aux., $20; Murrysville Aux., B. R. Siam, $54, Bright Eye Bd., $40 ($94); New Alexandria Aux., Miss'y Africa, $30, Olive Bd., sch. Bogota, $40 ($70); New Salem, sch'p Ningpo, $40: Unity Aux., $17 34; Verona Aux., $13, . . 633 77

BUTLER.—Butler, Gleaners, $14 40; New Salem Aux., $28 37, Little Helpers, $1 63 ($30); Pine Grove Y. L. Circle, $56 08; Plain Grove Aux. ($27 60 proceeds of quilt), $77 53, Y. L. Circle, $60 46 ($137 99); Sunbury Aux., sch. bld'g Mex., $18, Y. L. Circle (of which $8 25 for same), $19 65 ($37 65); Zelienople Aux., $18, . $294 12

CHESTER.—Coatesville Aux. (sch'p Futtehgurh, $30), $40, Labor of Love Bd., sch. Syria, $40 ($80); New London Aux., sch. bld'g Mexico, $25, . . . 105 00

CINCINNATI.—Cincinnati, 7th Ch. Aux., $25, Y. L. B., $25, L. Ms., . . . 50 00

CLARION.—Clarion, Y. L. B., sch'p India, $10; Concord Aux., Siam, $7 75; E. Brady Aux., $12 50, Beacon Lights, $11 40 ($23 90), sch. bld'g Mexico; Licking Aux., same, $30; Mill Creek Ch., $7 67; New Bethlehem Aux., $31 52, Ruby F. Mateer's mite box, 75 cts. ($32 27), sch. bld'g Mex., . 111 59

CLEVELAND.—Ashtabula, Mrs. Streeter's S. S. class, schs. Chieng Mai, . . 2 50

HUDSON.—Goodwill Aux., $50, Hamptonburg Aux., $30, Mt. Hope, $23 30, Ramapo, $26 40, Ridgebury, $13 72, Washingtonville, $101 27, all for Miss'y Sidon, . . 244 69

KITTANNING.—Freeport Aux., Miss'y Siam, $25, 2 Bds., sch'p boys' sch. Tungchow, $40 ($65); Leechburg Aux., Miss'y Siam, $25; West Lebanon Aux., Miss'y India, $64 46, ... $154 46

LACKAWANNA.—Scranton, Miss. Bd., sch'p Mynpurie, 30 00

MAHONING.—Leetonia, "Cent a Week Soc.," sch. bld'g Mexico, $16 51; New Lisbon Aux., $20, S. S., $3 15, Mission Gleaners, orphan Saharanpur, $10 ($33 15); Poland Aux. (Miss'y Bogota, $25), $39 75, . . 89 45

MONMOUTH.—Riverton, Calvary Ch., Miss. Bd., sch'p Kolapoor, ... 30 00

MORRIS AND ORANGE.—Orange, Central Aux., Miss'y Laos, $227; Orange, 2d Aux., $136, Inf. Sch., $14 ($150), repairing Mrs. Capp's house Tungchow, . 377 00

NEWARK.—Newark, 3d Ch. Aux., Miss'y Canton, $151 33; South Park Ch., Miss'y Canton, $70 37; Central Ch. Aux., schs. Canton, $50; High St. Aux., Miss'y Canton, $37 80; Park Ch. Aux., same, $59; Roseville Aux., Miss'y Sidon, $210 20; Caldwell Aux., sch. Canton, $50; Montclair Aux., Miss'y California, $100, . . 728 70

NEW BRUNSWICK.—Frenchtown Aux., $20; Lambertville, 1st, S. S., sch'p Sidon, $50; Trenton, 3d Aux., nat. tea. Kolapoor, $100, . . 170 00

NEW CASTLE.—Newark, 1st, S. S., sch'p Kolapoor, $30; Smyrna Aux., Miss'y Kolapoor, $10, ... 40 00

NEWTON.—Blairstown, H. M. G., "M. J. G. sch'p" Teheran, $50; Stewartsville Aux., sch. Saharanpur, $12 50, ... 62 50

NORTHUMBERLAND.—Williamsport, 3d Ch., S. S., sch. Lahore, . . . 50 00

OREGON.—Eugene City, Gleaners, sch. bld'g Mexico, 12 40

PHILADELPHIA.—Bethany Ch., Inf. Class, sch'p Dehra, $40, sch'p Wewoka, $50, sch. bld'g Mexico, $10 ($100); Calvary Ch., Otto Bd., Miss'y Syria and L. M., $25; Clinton St. Immanuel Ch., Mrs. S. B. Rowley, thank-off. for returning health, sch. bld'g Mexico, $100; 2d Ch., Star of the East Bd., sch'p Sidon, $50; 10th Ch. Aux., $200; Walnut St. Ch., Mrs. W. F. Raynolds, sch. bld'g Mexico, $100, . . . $575 00

PHILADELPHIA CENTRAL.—North Ch. Aux., sch. Syria, $100, S. S. No. 2, bal., sch'p Dehra, $10, sch'p Persia, $15, sch. bld'g Mexico, $20 ($145); 63d St. Ch., S. S., sch. bld'g Nanking, $8 19, 153 19

PHILADELPHIA NORTH.—Frankford, Y. L. Bd., sch. bld'g Mexico, $30; Providence Ch., Hopeful Bd., $20, ... 50 00

PORTSMOUTH.—Portsmouth, 2d Ch., Busy Bees, Gaboon, 55 76

REDSTONE.—West Newton, 1st Ch., Mrs. Geo. Plumer, sch. bld'g Mexico, . . 10 00

ROCHESTER.—Dansville Aux., tea. Liberia, $100; Groveland Aux., bal., sch'p Tungchow, $22 75; Sparta, 2d Ch., Agnes Aitkin Bd., sch'p Benita, $30; Sweden Aux., sch'p Ningpo, $25; Pres. Soc., McNair Mem. Fund, add'l, sch. bld'g Mexico, $6, 183 75

SHENANGO.—Clarksville Aux., sch. Lahore, . . . 45 00

SYRACUSE.—Fulton Aux., $30; Onondaga Valley Aux., $10, ... 40 00

ZANESVILLE.—Utica, Y. L. B., 48 00

MISCELLANEOUS.—A., N. C., C. B., sch. bld'g Mexico, $100; Aurora, Ill., Mrs. Chester Pierce, $1 40; Bloomsbury, N. J., Mrs. M. H. Clyde, Gaboon Mission, $2, sch. bld'g Mexico, $3 ($5); Cass City, Mich., Busy Bees, sch. bld'g Mexico, $2; Chicago Junction, O., Mrs. C. J. Hamsher, $1, a friend, 50 cts. ($1 50); Delmont, Pa., Mrs. Jane L.

Park, sch. bld'g Mexico, $20; Doylestown, O., a friend, $9 73; Greeley, Col., Mrs. R. G. Thompson, sch. bld'g Mexico, $20; Huntingdon, Pa., Mrs. William Dorris, same, $10; Jersey Shore, Pa., Mrs. Ellen S. Gamble, same, $50; Knoxville, Tenn., Mrs. F. K. Bailey, sch. bld'g Mexico, $10, Chinese in California, $10 ($20); New York, Mrs. Thomas Denny, sch. bld'g Mexico, $50; D. M. Stiger, 40 cts.; Perth Amboy, N. J., Mrs. E. W. Barnes, sch. bld'g Mexico, $200; Mrs. Henrietta Manning, same, $100; Charles K. Seaman, $3 80; Philadelphia, ——, Nanking bld'g, $20; St. George's, Del., Mrs. J. C. Hurlock, sch. bld'g Mexico, $50; Sale of Historical Sketches, $235 45; leaflets, $17, ... $916 28

Total for February, 1882, .	$5,455 16
Previously acknowledged, .	42,566 53
Total since May 1, 1881,	$48,021 69

The Aux. Soc., Frenchtown, N. J., has sent a box to Gaboon, valued at $60.

MRS. JULIA M. FISHBURN, *Treasurer*,
March 1, 1882. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

PASSAGES OF SCRIPTURE

TO BE READ AT THE MONTHLY MEETINGS IN APRIL.

1 Cor. iii. *Golden Text for the Month*—Ps. cxviii. 22.

THE Eleventh Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Minneapolis, Minn., Wednesday and Thursday, April 19 and 20.

NEW LIFE MEMBERS.

Mrs. A. Arms, Milford, Mich.
Mrs. J. Allen Bigelow, Birmingham, Mich.
Mrs. Chas. H. Hall, Ishpeming, Mich.
Mrs. Clara W. Lanman, Taylor's Falls, Minn.
Mrs. Rev. J. N. Rankin, Edgerton, Kan.
Mrs. Daniel Rice, East Minneapolis, Minn.
Mrs. James O. Throup, Bowling Green, Ohio.
M. W. Wheelock, Battle Creek, Mich.
Mrs. Mary S. Williams, Creston, Neb.
Mrs. Mary Wynkoop, Granville, O.

HONORARY MEMBER.

Mrs. D. M. Ladd, Milford, Mich.

NEW AUXILIARIES.

College Corners, O.
Marshall, Mich. (reorganized).
Parma, Mich.
Tolono, Ill., The Gleaners.
Union City, Mich.
Wheeling, Ill.
Woodburn, Ill.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to February 20, 1882.

ALTON.—Carrollton, Mrs. Geo. W. Davis, Laos sch., . . $2 00

BLOOMINGTON. — Danville, a friend, $10; El Paso, sch'p Laos, $12 50; Gilman, thank-off., $11 25; Lexington, $13 66; Mackinaw Ch., $5 81; Minonk, $5 50, . 58 72

CAIRO.—Anna, $6 40; Carmi, Rainbow Miss. Bd., *special*, $13 51; Centralia, Morning Stars, Laos sch'p, $6 25; Walnut Hills Ch., Kangwe sch'p, $7, ... 33 16

CHICAGO.—Chicago, "A lady for a nail in Persian hospital," $1; 1st, sal. Mrs. Jessup, $100; Beirut sch., $48 55; S. S., education of girls in India and China, $87 60; Mrs. Pearson, $50, Mrs. Meek, $5, Mrs. Coleman, $5 ($60), Chinese in America, *special;* 3d, Mrs. Adamson, Persian hospital, *special*, $50; 4th, sal. Miss Anderson, $50; Mrs. C. H. McCormick, Persian hospital, *special*, $100; Mothers' Mite Soc., $5 64; S. S., Miss Noyes' sch., $75; 5th, S. S., $16; E. Wheatland, $10; Elwood, $5; Evanston, Y. L. S., $25; Kankakee, Rio Claro sch'p, $35; S. S., N. A. Indians, $19 20; Lake Forest, $25; Y. L. S., $16 14; Persian hospital, *special*, $30; Steady Streams, same, $20 40; Riverside, $26 70, . 806 23

COUNCIL BLUFFS.—Emerson, S. S., $7 81; Essex, sal. Miss A. Cochrane, $5, . 12 81

CRAWFORDSVILLE.—Crawfordsville 1st, $8; Centre Ch., $50; Delphi, Miss Carey's outfit, $10; La Fayette 1st, sal. Mrs. Warren, $50; Lexington, $6; Thornton, Laos sch'p, $25; Shannondale, Mount Family Bd., $5, 154 00

DENVER.—Boulder, Y. L. M. A., Canton sch'p, $5 55; Greeley, Willing Workers, $10, ... 15 55

DETROIT.—Birmingham, sch. Oroomiah, $25; Detroit, Mrs. Noble, $5; Mr. Duffield, $5; other friends, $2, all for Persian hospital, *special;* Milford, work in Mexico, $100; five ladies, sch'p Laos, $25; Jennie Dean's girls' Persian sch., $2; Ypsilanti, sal. Miss Dean, $80; Gleaners, Oroomiah sch'p, $30, . . . $274 00

DUBUQUE. — Dubuque, sal. Miss Cochrane, $11 50; Armor Bearers, $30, Dehra sch'p; Independence, sal. Miss Pratt, $16; Manchester, sal. Miss A. Cochrane, $6; S. S., same, $1 50; Pine Creek, $11 60, ... 76 60

EMPORIA.—Newton, $9 50; H. M., $2 50, ... 12 00

FREEPORT.—Oregon, . . 50 00

FORT DODGE.—Jefferson, H. M., $6 64; Mizpah Bd., same, $3 36, . . . 10 00

GRAND RAPIDS.—Grand Rapids, Westminster S. S., Laos sch. bld'g, ... 10 48

HURON.—Fostoria, S. S., Laos sch. bld'g, $14 09; Milan, sal. Mrs. Robertson, $5; Sandusky, same, $16; Tiffin, same, $20 33, . . 55 42

INDIANAPOLIS.—Indianapolis, 1st, sal. Mrs. Van Hook, $100; 2d, sal. Miss Clark, $125, ... 225 00

IOWA. — Burlington, $7 85; Mediapolis, thank-off. Futtehgurh, $10; sal. Miss Cochrane, $10; Bd., Scotia Sem., $10; Morning Sun, $40, ... 77 85

IOWA CITY.—Crawfordsville, . 6 00

KALAMAZOO.—Richland, Mich. 6 53

LAKE SUPERIOR. — Ishpeming, Mr. C. H. Hall, . . 25 00

LANSING.—Battle Creek, $15; Mexico City bld'g, $25; Brooklyn, $10, . . . 50 00

LOGANSPORT.—Valparaiso, Willing Workers and S. S., 1st, Rio Claro, . . . 15 00

MANKATO.—Mankato, . . 30 00

MATTOON.—Charleston, $5 75; Shelbyville, Christmas present, $15, ... 20 75

MAUMEE. — Bowling Green,

Willing Workers, Mexico sch. bld'g, $5; sal. Miss Fetter, $20; Hicksville, $11 75; Paulding, sal. Miss Fetter, $8; Pleasant Ridge Ch., $2 65; Christ's Messengers, $7 40, . . . $54 80

MILWAUKEE.—Milwaukee, Calvary Ch., Syrian sch., . 25 00

MONROE.—Adrian, S. S. A., Gaboon sch'ps, . . . 50 00

OMAHA.—St. Helena, Mrs. S. E. Martyn, Laos, . . 3 60

OTTAWA.—Plato, Benita sch'p, 8 00

PEORIA.—Peoria, R. C. Grier, Persian hospital, *special*, . 100 00

PUEBLO.—Colorado Springs, S. S., ... 27 46

ROCK RIVER.—Fulton, S. S., work in Canton, . . 15 20

SAGINAW.—Saginaw, Golden Rule Bd., sch'p Rio Claro, 60 00

SCHUYLER.—Appanoose, $12; Clayton, $18; Macomb, $21 09; Monmouth, $49; Quincy, $21 65, . . . 121 74

SOUTH OREGON.—Eugene, . 10 00

SAINT PAUL.—Litchfield, Africa sch'p, $12 20; Minneapolis, 1st, China sch., $9 50; Westminster S. S., Dehra sch'p, $30 25; Andrew Ch., $25; St. Paul 1st, $15 45; S. S. and Infant Class, $6 99; House of Hope Ch., $37 30; St. Croix Falls and Taylor's Falls, two friends, $25; Taylor Falls Ch., $10, ... 171 69

WATERLOO.—Traer, Tranquility Ch., ... 11 00

WINNEBAGO.—Omro, . . 11 00

WINONA.—Owatonna, Nan Intah Bd., Laos sch'p, . 25 00

WISCONSIN RIVER.—Mineral Point, $3; Prairie du Sac, Mexico City sch. bld'g, $10; Cheerful Workers, Laos sch'p, $25; Verona, $4, . 42 00

ZANESVILLE.—Granville, . 25 00

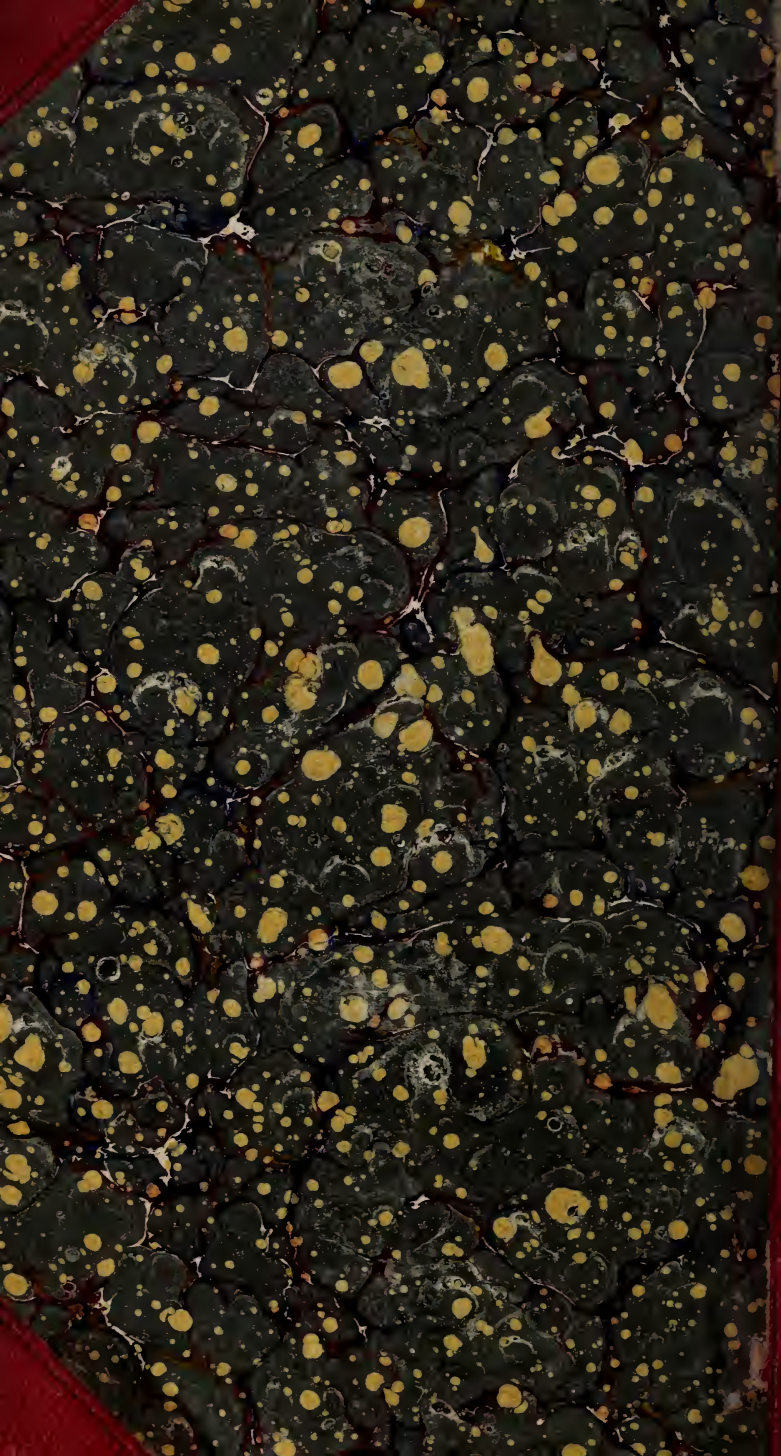
MEMORIAL FUND.—In memory of a father, Scotia Sem., $13; By sale of "A Brief Record," Mills Seminary, Cal., $5, San Francisco, Cal., 25 cts., Denver, Col., Central Ch., $2, Longmont, Col., $1 75, Bridgeport, Conn., 50 cts., New London, Conn., 25 cts., Flandreau, D. T., 25 cts., Wilmington, Del., 25 cts., Washington, D. C., 25 cts.; Argyle, Ill., $1; Arlington Heights, Ill., $1 75; Athens, Ill., $1 50; Bloom, Ill., 25 cts.; Bridgeport, Ill., 25 cts.; Canton, Ill., $5; Carlinville, Ill., 50 cts.; Carrollton, Ill., 25 cts.; Carthage, Ill., 75 cts.; Chicago, Fullerton Ave., $6 50; Jefferson Park, 50 cts.; 4th, $2 75; Mother's Mite Soc., $2 75; 6th, 25 cts.; Dalton City, Ill., 25 cts.; Danville, Ill., 50 cts.; Du Quoin, Ill., $1; Evanston, Ill., $3 75: Freeport, Ill., 25 cts.; Gilman, Ill., 25 cts.; Godfrey, Ill., 25 cts.; Grand Tower, 25 cts.; Harvard, Ill., $6 25; Jerseyville, Ill., $3; Joliet, Ill., Central Ch., 75 cts.; Kingsbury, Ill., 25 cts.; Lake Forest, Ill., Steady Streams, $12 50; Neoga, Ill., 25 cts.; Orleans, Ill., 25 cts.; Plymouth, Ill., 25 cts.; Pontiac, Ill., 25 cts.; Rockford, Ill., 1st, $10; Westminster, 75 cts.; Rockwood, Ill., $2 50; Salem, Ill., 25 cts.; Sandwich, Ill., 50 cts.; Springfield, Ill., $1; Sterling, Ill., 50 cts.; Tolono, Ill., 25 cts.; Waukegan, Ill., $2 50; Covington, Ind., 25 cts.; Delphi, Ind., 25 cts.; Evansville, Ind., 75 cts.; Goshen, Ind., 50 cts.; Greensburgh, Ind., 25 cts.; Hanover, Ind., 75 cts.; Indianapolis, Ind., 3d, $2; Lowell, Ind., 50 cts.; Richmond, Ind., 75 cts.; Rochester, Ind., 25 cts.; Romney, Ind., 25 cts.; Southport, Ind., 25 cts.; Terre Haute, Ind., 25 cts.; Cedar Rapids, Iowa, 25 cts.; Cherokee, Iowa, $1; Dallas Centre, Iowa, 75 cts.; Fairfield, Iowa, $3; Jefferson, Iowa, $1; Keokuk, Iowa, 25 cts.; Kossuth, Iowa, 25 cts.; Libertyville, Iowa, $4; Mechanicsville, Iowa, 25 cts.; Mt. Pleasant, Iowa, High-

land Branch, 25 cts.; Nevada, Iowa, 50 cts.; State Centre, Iowa, 25 cts.; Watkins, Iowa, $1 75; Diamond Spring, Kan., $50; Minneapolis, Kan., 25 cts.; Topeka, Kan., 50 cts.; Baltimore, Md., 50 cts.; Taneytown, Md., 25 cts.; Newburyport, Mass., 25 cts.; Wellesley, Mass., $1; Battle Creek, Mich., $4 25; Erie, Mich., 75 cts.; Detroit, Mich., Fort St. Ch., $2; Howell, Mich., $2; Kalamazoo, Mich., 25 cts.; Lansing, Mich., 25 cts.; Marquette, Mich., $1 25; Milford, Mich., 25 cts.; Saginaw, Mich., 25 cts.; Three Rivers, Mich., 50 cts.; Ypsilanti, Mich., Chatfield, Minn., Litchfield, Minn., each, 25 cts.; Minneapolis, Minn., $1, Andrew Ch., $3; St. Paul, Minn., 1st, Winnebago City, Minn., each, 25 cts.; Parkville, Mo., $6 75; St. Louis, Mo., 25 cts.; Brownville, Neb., $2 50; Creston, Neb., 25 cts.; Edgar, Neb., $4; Hansen, Neb., 25 cts.; Omaha, Neb., $4; Plattsmouth, Neb., St. Helena, Neb., Lebanon, N. H., each, 25 cts.; Belvidere, N. J., $1 75; East Orange, N. J., 25 cts.; Elizabeth, N. J., 50 cts.; Freehold, N. J., Mendham, N. J., each, 25 cts.; Schooley's Mountain, N. J., 50 cts.; Binghamton, N. Y., $1; Brooklyn, N. Y., $1 25; Carthage, N. Y., Cortland, N. Y., Huntington, N. Y., North Bergen, N. Y., Schenectady, N. Y., Stillwater, N. Y., Enfield, N. C., each, 25 cts.; Barrington, Nova Scotia, $1; Bellefontaine, O., 25 cts.; Cassville, O., 25 cts.; Cincinnati, O., $1; Cleveland, O., $2 25; Collamer, O., 25 cts.; Dresden, O., 50 cts.; Dyson, O., 25 cts.; Fredericksburg, O., $15; Millport, O., Newark, O., North Carlisle, O., North Plymouth, O., Roxabelle, O., St. Clairsville, O., Steubenville, O., Toledo, O., each, 25 cts.; Upper Sandusky, O., $1; Wooster, O., Uxbridge, O., Centretown, Pa., Erie, Pa., Greencastle, Pa., Harrisburg, Pa., Pine St. Ch., Honeybrook, Pa., Mechanicsburg, Pa., each, 25 cts.; Monongahela City, Pa., 50 cts.; Philadelphia, Pa., $2 75; Pine Grove, Pa., Y. L. S., $3 75; Pittsburgh, Pa., $2; Sandy Lake, Pa., 25 cts.; Scranton, Pa., Miss Loring, $3; Sunnicliffe, Philadelphia, Pa., Taylorstown, Pa., Volant, Pa., Wampum, Pa., Columbia, Tenn., each, 25 cts.; Chattanooga, Tenn., 2d Ch., North, $1; Flat Gap, Tenn., Kingsport, Tenn., Washington, Col., E. Tenn., La Grange, Texas, Christiansburg, Va., Richmond, Va., each, 25 cts.; Wheeling, W. Va., $1 25; Beloit, Wis., $1; Fond du Lac, Wis., 25 cts.; Marinette, Wis., $1; Neenah, Wis., $3; Ring P. O., Wis., 50 cts., . . $211 75

Miscellaneous. — Edgerton, Kan., $5; Murraysville, Ill., Alex. Cunningham, $2 50; Ring, Wis., Mrs. Thomas, 50 cts.; Pittsburgh, Pa., a friend, Oroomiah hospital, *special*, $100; Dayton, O., Mr. Preserved Smith, same, $200; W. C. Gray, *Interior*, sent to missionaries, $65; Parkville, Mo., Mrs. McAfee, Laos, 75 cts., . . 373 75

Total for month, . .	$3,374 09
Previously acknowledged,	20,826 57
From April to Feb. 20,	24,200 66

In the January number, $13 from Mission Band, Crawfordsville Pres., was from Covington 1st Ch. Band.

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.

Chicago, Ill., *February* 20, 1882.